CUCKOE:

Or, the DISTINCTION of

High-Church and *Low-Church* Rehearſed:

WITH SOME

REFLECTIONS

ON THE

High-Church PLEA of ZEAL.

Likewiſe a Rehearſal of the

REPLY

To the late ANSWER, called

The Low-Church VINDICATED.

Heu! nomina rebus Quales Offendunt Tenebras.

Humbly Offer'd, as a Word in Seaſon, to the Conſideration of the preſent Parliament.

LONDON,

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THE NEW-CREATED JUDICATURE

OF

BETA

Higher-Chamber, FREE of ZEAL

OR

REFLECTIONS

Higher-Chamber, and Low-Chamber Reformed:

OR

CRITICK:

PREFACE

To the R——d

Mr. N----S.

THIS *Falacious, and on the one ſide, Abuſive Diſtinction has made ſo much Noiſe in the World, that the thing is now grown into a perfect* Faction, which, Reverend Sir, You either ſeem not to Underſtand, or willfully elude, by Confining it to the *Proteſtant Anti-Epiſcopal Diſſenters*, without regard to the (leſs numerous, I confeſs, but more Pernitious to the *Engliſh Liberties*, both in *Church* and *State*) the *Nonjuring Sciſmaticks* and *Popiſh Recuſants*.

This has drawn me to a Rehearſal of a few Lines of your own to ſhew you that even your very Diſtinctions are all over falſe and abſurd. *But what then you will ſay? Why, truly, the matter is not much*, for few Perſons, after Reading Nineteen Pages of your Pamphlet, will be fond to Contemplate the remainder: Yet, becauſe Unintelligible Miſteries are

ſometimes urg'd, taken as the only proper *Credenda*, I have omitting your Amuſements, and frequent Totologies, return'd all your own Diſcourſe, that has any ſhadow of Argument, *Verbatim*, only altering the Chimes from *High-Church*, *ſecundum uſum Sarum* (which you ought to allow) I have Subſtituted *Low-Church*, that your Miſchevous Diſtinctions, in ſuch Metaphiſical Brains may cauſe no more Agitations: *And I hope it is here ſo Unbowel'd, and effectually Expoſed, that whoſoever conſiders, and Underſtands what is here offer'd againſt it, will be aſhamed to uſe it; and ſo here is an Antidote for your Poyſon. I have no more to ſay before hand, but that this is, at leaſt with as Honeſt an Intention, to do Service to the* Church, *as I believe you wou'd be thought to perform: And I hope you will not be ſo unreaſonable as to take Offence, it being only perſuing your own Words, and putting them in a Rational way, and concerning my ſelf with no more Things or Perſons than you did before me. But if you be Diſpleaſed, I muſt tell you before hand, I ſhall be under Temptations, ſimilar to your own, to think your Underſtanding unſearchable, and your Judgment paſt finding out.*

Cuckoe:

CUCKOE:

Or, the Diſtinction of

High-Church and Low-Church, &c.

THere are certain Governing Words which the *Polititians*, of all Ages, both in *Church* and *State*, have made uſe of, for the Management of thoſe who want Penetration to diſcern the Differences of things, and by theſe Mens Paſſions are moved, and the World is turned round like a Globe. Amongſt theſe the Cry of *Presbit'ry* and *Whiggiſm* has, for a long time, done Stanch Service: Nor is the Vertue of it quite ſpent, but like a well prepared Medicine it ſtill retains its Spirits, and therefore not willing to lay aſide a Tryed and Approved Remedy, our Modern Empericks have thought it beſt to improve it, and rather than change the Medicine, to enlarge the Preſcription by Addition of ſome other Ingredients. To this purpoſe new Words and Names are trumpt up to ſerve the ſame *Arbitrary* and *Deſpotick* Cauſe, and both Perſons

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and things disguised by either Odious or Specious Characters, as occasion requires, of which none have made more Noise than that of the *High-Church* and *Low-Church*, with the plausible Plea of *Zeal* for the *Church*. By whom this Distinction has been set up, my narrow Sphere of Intelligence will not reach to inform me and with what Design, I think I need not enquire, the Effects but too visibly shew it could be with no good one; for sure they must have been asleep that do not, by this time, feel that it has done abundance of Mischief, by dividing and disturbing the Peace of the *Church* and *Nation*, and *Endangering the Constitution of it*. But that it may do no more for the future I will borrow a few Hours from my other Meditations to Examine this Celebrated Distinction, and by the help of the little *Logick* I am Master of, shall endeavour to Expose the Absurdity of it, in order to which I will neither amuse my Reader nor waste 20 Pages by making him soar aloft into the Clouds of *Metaphysicks*, there to Learn, that a part contains Actually more in it then the whole, contrary to the *Logicians*, that *Singulæ Partes debent Minus continere quam Totum*. The Result of such Reasoning, (*viz.* That the parts agree in the whole, and also that they differ from it) tho' defective in both its Requisites, *Being as indifferently to be applied to* High-Church *as* Low-Church, *or any* Church *whatsoever*.

But to come now to the Popular Distinction of *High-*

High-Churchman and *Low-Churchman*, the whole is *Churchman*, diſtinguiſhed or divided into *High* and *Low*. By *Churchman*, I ſuppoſe, we are to underſtand uſing the term Honeſtly and Fairly, one that is Truly and Sincerely for the *Church of England*, *as Eſtabliſh'd by the Laws of England*, and a Cordial Friend to it in all its Intereſts. A *Churchman*, not only as to External Communion, ſo as to inward Principle, Sentiment, and Affection, and Loves it not in Word and in Tongue, but in Deed and in Truth, as St. *John* deſcribes, the Brotherly Love the *Chriſtians* ſhould have to one another, that allows and conſents to Her Doctrine, that Reverences Her Order and Diſcipline, that heartily likes and approves Her Worſhip, that Beauty of Holineſs, that Reaſonable Service that appears in all Her Offices and Miniſtrations, and in one Word, that wiſhes well to, and has a real concern for Her whole *Conſtitution*.

This is a plain Honeſt Character of a *Churchman*, and what every Body, that uſes that Appellation ſimply and without Deſign, would be underſtood to mean by it. But, now, what does *Low-Churchman* diminiſh from all this? At leaſt, as the Word is uſed in this Diſtinction, *Low-Churchman* is no leſs than *Churchman* Abſolutely conſider'd, and that becauſe there is a compleatneſs of *Zeal* and good *Affection* to the *Church*, included in the Notion of a *Churchman*, Rightly and Honeſtly underſtood; ſo that every

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Low-Churchman, properly ſpeaking, is a *Churchman*, *i. e.* Cordially and well Affected to the *Church*, tho' I deny not but among theſe ſome may be leſs Cordial than others, (for the matter does not conſiſt in an Indiviſible) and theſe, comparatively to the others, may, in that Reſpect, be called *Low-Churchmen* but Abſolutely conſider'd, *Low-Churchman*; I ſay, is no leſs then *Churchman*, and that becauſe *Low-Churchman* in the very Name includes *Churchman*; but tho' *Low-Churchman* ſhould be allowed, as the Formality of the Expreſſion ſeems to intimate, to ſignifie ſomething leſs than meer *Churchman*; yet however thoſe whom they are pleaſed, according to the uſe of this Diſtinction, to call *Low-Churchmen*, are really no leſs at leaſt for the generality of them. That Comparative Sence therefore before mentioned, will be but of little Service here, for as the Word is now generally uſed and applied, if a Man appears but to have *A leſs Averſion to a Proteſtant Diſſenter than to a Romaniſt, if a Clergyman is more ſtrict and oftner in his Pulpit, preſſing the Doctrine* and Duties of Chriſtianity then the Externals of the Church, Expreſſes any concern for its Safety; or is found to be in thoſe meaſures which are neceſſary for its Security and Preſervation *from a Popiſh Head*, without which he can really be no Churchman, he is preſently dignify'd and diſtinguiſhed with the Odious (as intended) Name of *Low-Churchman* as I know I am already for ſpeaking

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ing to this purpoſe and ſhall be more for writing this Treatiſe: But I pray why ſo, unleſs there be this Inſinuation? (which perhaps is the ſecret of the whole Buſineſs) that even an ordinary concern, ſuch as is Natural for all Men to have for the Communion and Society, whether Religious or Civil, of which they are Members, is too much, and a Fault in the Cauſe between a *Popiſh* and a *Proteſtant Succeſſion*: But I ſhould adviſe thoſe that think ſo, rather to quit Her Communion, then to play the Hypocrites in it: A Low-Churchman, as the Word is uſed in this Diſtinction, can, as I apprehend, ſignifie nothing ſo Intelligibly as a true Churchman, one that has a true Zeal and hearty Love for the *Proteſtant Intereſt* in General, and the Church of *England* in Particular, for ſuch, they now a days, are pleaſed to call Low-Churchmen, with ſuch other Names, whereby they ſhew they intend no great commendation where they beſtow them: But then I ſay a true Churchman ſignifies no more in the reality of the thing, however it may vary as to the Modality of the Expreſſion; for an Illuſtration whereof, I need not ſpend many Pages, it being no more than if I ſhould divide a Diamond into Diamond, and true Diamond, a true Diamond is no leſs than Diamond; ſo true Churchman is juſt the ſame with Churchman, and conſequently Low-Churchman is nothing leſs than Churchman, ſo that the part is found to be the ſame with the whole,

and *Ergo* no good Diviſion, becauſe the part ſhould differ from the whole.

Now by a High-Churchman, the leaſt that is, the beſt that can be underſtood, *Is one that makes a mighty Noiſe indeed about the* Church, *drinks its Health, but ſeldom comes thither; nor in his Life and Converſation ſhews much regard for its Doctrines, but inſtead thereof Subſtitutes ſeveral Poſitions of a Politick Nature, ſuch as the Divine Right of* Hereditary Succeſſion, *and of Kings to a* Deſpotical Power *over all their* Lay *Subjects, with the* Clergies *Right to Perſecution, one that is very Zealous for bowing towards the Altar, if he chance to come there, and for other Innovations, never met with in our* Articles, Creeds, *nor* Commandments, *nor enjoyn'd in our Rubrick; but as to Morality, or the Eſſentials of* Chriſtianity, *he is not much concerned what becomes of them; a direct Enemy to Her Majeſties moſt happy Government, to the Succeſs of Her Confederates, to the* Proteſtant Succeſſion, *and to the Liberties of the* Engliſh Conſtitution: A Character like to make an admirable Son of the Church, or any thing elſe; for ſince a hearty concern for the Doctrines and Articles of the Church is included in our Notion of a Low-Churchman, a Man had no need put on Spectacles to ſee that a High-Churchman, whoſe Notion regards not theſe things, but Subſtitutes other Doctrines in their room, and is not aſhamed to call them the *Characteriſticks of a Churchman*, is in Truth, not only an Enemy to the

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Eſtabliſhed *Church of England*, but to all the *Proteſtant Intereſt* in *Europe*. But we muſt go a Step higher yet, for as this Peſtilent Diſtinction is now applied for ſome ſecret Service, 'tis like that is to be done by it; they are alſo called High-Churchmen, who even ſeparate from its Communion, maintain an open *Schiſm*, refuſe the Prayers for Her Majeſty and Her Allies, ſtand readily diſpoſed for a change, and are wanting in no meaſures that may effect it, and are againſt thoſe that are the beſt Securities to prevent it; are ready, on every occaſion, to do the *Proteſtant Intereſt* a Miſchief, hold an Intimate, Partial, and Favourite Correſpondence with its profeſs'd Enemies, and want an oppertunity to betray it into their Hands.

Men that are, or (which is enough for my preſent purpoſe) are ſuppoſed to be of this Character, are called High-Churchmen, a Name, indeed, not ſuitable to theſe Men. Theſe High-Churchmen are, indeed, no Churchmen, for by Churchmen we are to Underſtand a Lover of the preſent Eſtabliſhment of the Church; one that not only Communicates with Her (for late Experience tells us, That thoſe that Acted in Commiſſions, directly for Her Deſtruction could do that) but that is a Cordial Friend to Her, and heartily concerned for Her Welfare and Proſperity. Not only for the Church in Talk, and for a Grace-Cup, but goes to it, and Lives Conformable

to its Doctrines; for as St. *Paul* says, *Rom.* 2. *That he is not a* Jew *that is one Outwardly, but he is one that is one Inwardly:* The same say I of a Churchman, that barely Drinks and Talks for the Church, but he that leads a Virtuous and Religious Life, according to its Doctrines and Precepts. But now these High-Churchmen, as they are called, that is, the Men that are, or are supposed to be of that Character, even by those that bestow on them the Title of High-Churchmen, are so far from being Inward Friends to the Church, or, indeed, *To Religion in General*, that they are, perhaps, the worst Enemies the Church has; and, therefore, I do not see with what *Truth*, *Justice* or *Propriety*, these Men can be called Churchmen, unless an Enemy to *Religion* and *Morality* can be called a Churchman; but God deliver us from such Churchmen.

So then as a *Low-Church*, in this Distinction, is no less than *Churchman*, so *High-Churchman* is One that, neglecting the Articles and Doctrines of the *Church*, Substitutes New Doctrines, and New Practices, Dangerous both to *Church* and *State*; and accordingly, as the first part of this Division does not differ from the whole, so the latter part does not agree to it, no more than a *False Diamond* to a *True One*, or *Fallacy* to *True Logick*. I conclude, therefore, that the Distinction of *High-Church* and *Low-Church* is a meer Amusement, a Jumble of Words,

Words, put together without Art or Sence, tho' not without Deſign, a Diſtinction falſely ſo called, an Empty Silly Nonſenſical Diſtinction, fit only to be toſſed up and down by the Mouths of the Unintelligible *Schoolmen:* And I cannot but wonder any Senſible Perſon ſhould be ſo much impoſed upon by it; beſides, it's a Myſterious as well as Silly Diſtinction, and fitted only for *Contemplative Miſtery-Mongers*, to employ their Jargon upon it. But the Miſchief lies in this, That the *High-Churchmen*, being allowed, by this Diſtinction, to come in for a part in the Diviſion of *Churchmen*, who are not ſo, but Enemies to the *Proteſtant* Intereſt of *Europe*, and would be glad to ſee it in the Duſt. Theſe, I ſay, Uſurping the Name and Title of *Churchmen*, and paſſing for ſuch among the Multitude, who ſeldom look farther than the Noiſe and Cry, are in a Capacity of doing the more Miſchief, and have more ways of Undermining the Eſtabliſhment, than they could have if the Diſguiſe were off; for 'tis not the Profeſs'd Enemies that do us the miſchief, but 'tis thoſe that are doing the Work of *France* in the *Convocation* of *England*. *Hunc tu Brittanne Cavito.*

Then again, on the other hand, another miſchief here is, That whereas in this Diſtinction thoſe are Repreſented as Churchmen, who are not ſo; ſo thoſe that are True Churchmen, are Traduced as Low-Churchmen,

Churchmen, which carries an Insinuation as if there were something of Affection wanting to the Church; for tho' those they are pleased Reproachfully to call Low-Churchmen, are nothing less than True Stanch-Churchmen, that will not follow the False Opening of every Cur; yet the Word *Low* Insinuates, being too cool, as every thing is supposed by some that does not call for Fire from Heaven, to destroy those that cannot away with some Mens Arbitrary and Slavish Doctrines, and Tyrannick Practices: But may these Men never have the Readifying of that *Golden Calf*, which our Fore-Fathers, and present Governours have, with so much Blood and Treasure, been Rooting out of the Land.

This Distinction tends to disturb the Peace of the Church, and to divide the Members into Parties and Factions, to the Destruction of the whole. Indeed those they call High-Church suffer no Injury by it, but are made capable of doing it, by being kept in that Reputation they no way deserve; and may, therefore, be justly suspected of being the Authors, or at least the Promoters, of it; but as to those they call Low-Churchmen, they are Branded with a Note of Infamy and Reproach, and that, because they will stick where they are, and cannot be brought by Reproach, Foreign Gold, or Love of Dominion, to Enslave their Posterity and the *Protestant* Interest, by giving themselves into the hands of a *Popish* Successor:

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For the rendering of which Service, this Diſtinction was, in all probability, intended; for, in ſhort, theſe High-Churchmen would not have us Entertain any Tenderneſs or Compaſſion for any *Proteſtants*, who are ſo Unhappy to ſcruple ſome Outward Geſtures; but finding the profeſt Enemies of our Religion and Conſtitution are not able to take us by Storm, they will perſwade thoſe within to make a Voluntary Surrender into their hands; and to that End a Trumpet is ſent to Her Walls, to cauſe Her to Proclaim War, and Perſecute thoſe who, tho' not Incorporated in Her Boſom, are, however, ſuch Allies and Neighbours, whoſe Intereſt it is never to ſuffer her to fall into the hands of the Others. But ſince Church is the Fallacious and Impoſing Word, and is, and long has been Abuſed, it will not be Unſeaſonable to Reflect a Word or two before we conclude.

This being the time for Advancement of Learning, and Inlargement of Arts and Sciences, as we are foretold, That in the latter Days Knowledge ſhall encreaſe, a Great and Noble Diſcovery is made in *Metaphiſicks*. Would you know what it is? Why, truly, that the Parts have more in them than the whole. What an Improving Age do we Live in? And who would imagine that thence ſhould Naturally flow this conſequence? *Virtus non eſt in Medio*, That *Vertue does not conſiſt in Mediocrity*. Why, truly, it did in the *Primitive* times; *Paſſive-Obedience*

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was once a Vertue too, for the *Diſſenters* to exerciſe, but 'twas never intended for the High-Church themſelves to ſubmit to. 'Twas Calculated for the then State of Things, an Uſeful Vertue that would help to carry on an Intrigue, to Manage a Point of *State Policy*, and ſuch as was only fit for the Tools of a certain Age, tho' it now and then comes out with a New and more Correct Edition; but to take the Sence rightly, and not ſpoil a Noble Doctrine by a Dull miſtake of Ours, their meaning was, when Exercis'd towards High-Church, 'twas a Vertue, but for High-Church to make uſe of it, I never heard any Vertue in that; nor is that the *Paſſive-Obedience* they Commend or Practice. No, theſe High-Churchmen, even *T——rn——r* and *K——n* were againſt it, even they could put on the Spirit of *Elias*, and call for Fire from Heaven, and Foreign Powers to deſtroy their Enemies.

But to Humour theſe Gentlemen as far as may be, I ſhall not be backward to grant them, in the General, that *Paſſive-Obedience* is a Vertue, and a great one too, however, the Stupid World happened not to diſcover it till the laſt Age, and I heartily wiſh thoſe Diſcoverers, or at leaſt their Diſciples had more of it, our Nation, I am apt to think, would have been leſs Turbulent: 'Tis, indeed, great Pity ſo Excellent a Vertue ſhould be ſo lately known, but much more that it ſhould be ſo ſparingly ſhared, and ſo little

practic'd

practic'd among Christians, *whose Moderation*, as St. *Paul* exhorts, *should be known unto all Men*, and they by it; for sure nothing can better become Christians, who are Citizens of another World, who profess themselves Disciples of a Crucified Master, than to Govern their Passions and Desires, to Repress all Transports of Anger, to endure Afflictions Patiently and Contentedly, and on all occasions to put on the Ornament of a Meek and Quiet Spirit; so that *Passive-Obedience*, whether it signifies a *Resignation to the Will of Heaven*, or Indifference to the World, Gentleness, Patience, or Contentedness, *&c* is, no doubt, a Christian Vertue; and in this Sense I would to God we were all *Passive*, and then we should be Moderate Men.

But the true Reason that makes it a Vertue here, is, because there is an Indeterminateness in the Object, which having an Indefinite Latitude is capable of Excess or Defect, and 'tis our concern to find that *Golden Mean* wherein Vertue is said to consist, as for Instance, *Zeal*; *Zeal for the Honour of God and his Name*; *for the Duties of Morality and Works of Piety is commendable.* To be Moderately Affected herein is a Fault, that very Fault which the Apostle describes under Lukewarmness, and expresses such a Nauseous Dislike and Abhorence of; and the same St. *Paul* tells us, *'Tis good to be always Zealously Affected in a good thing.* 'Tis the same who says, *Let your Moderation*

deration be known unto all Men, and *this brings us again* to the Caſe of the Church of *England*, which is in a State of Moderation, by the happy Temper of the *Reformation*, retaining ſo much of the *Roman* Church as She retained uncorrupted, and departing no farther than She departed from Her *Primitive* ſelf, *Abſolutely forbidding the uſe of any other Ceremonies than directed by the Rubrick*, but keeping ſuch a Moderate Meaſure between *Rome* and *Geneva*, as becomes thoſe who deſign not the Total Deſtruction, *ſuch as the ſhorteſt way* with either Party, but coming to ſuch a Temper (more than once promiſed) as by the Prudence of its Meaſures, and Gentleneſs of its Compliance, might not only ſerve to reconcile thoſe that unhappily divided from us out of a diſlike to ſome few External Ornaments and Ceremonies, but might Juſtifie our ſelves in our ſeparation from that of *Rome*. And this was the Excellent Temper and Moderation of the Church of *England*, *contrary to the Temper of thoſe Men now, who place all their Zeal in Studying Innovation, both in Doctrine and Diſcipline, and Proſecuting thoſe that differ from them, and that Uſurp to themſelves the Name of* High-Churchmen, *tho' ſome of them keep an open* Schiſm *and* Seperation *from Her and others, (unleſs Occaſionally) neither joyn with Her, nor any other Religious Aſſembly whatſoever.*

What then means theſe Mens Zeal and Clamour againſt

againſt *Moderation* now? If there were any harm in it, the proper time had been in the firſt *Conſtitution*, then had been the Critical Seaſon for Venting our *Spleen*; but 'tis Evident, in thoſe plain Days, 'twas accounted a Vertue, and the true Spirit of *Moderation* preſided in the Councils of our firſt *Reformers*, and the Spirit of *God* preſided over all, and moved on the Face of the then Troubled Waters. What then means this Importunate Clamour againſt *Moderation* now, unleſs they are returning back to the ſame *Superſtition* from whence they came, and would make way for it by this *Zealous* pretended Artifice? Which one may well ſuppoſe is the thing they would be at; but then this ſuppoſes the *Moderation* of the Churches Conſtitution to be in it ſelf faulty. Let that then be the iſſue, and let them fairly and openly declare ſo, and not impoſe on the Simplicity of Undiſcerning Men, by the ſpecious and plauſible Name of High-Churchmen, till they can ſhew, and not ſlily Inſinuate, that the *Moderation*, which the Church has kept in its Conſtitution, is to be laid aſide; as Degenerating too much from the Fury of *Rome*, or elſe, 'tis plain, all this Cry againſt *Modreation* is but a Loud Impertince, or what is worſe, a meer Wicked Deſign, there is, therefore, a groſs, and (as by this time may appear) a plain Cheat and Fallacy in this cry of High-Church for Zeal againſt *Moderation*, well Known and Practic'd in the Schools, called a

Dicto Secundum quid ad dictum Simpliciter, from a thing being true in a certain reſpect; to infer it is ſo Abſolutely. A way of Reaſoning, one would think a no *High* meaſure of Sence or Underſtanding might ſee thro'. To be *Zealous* and *High* for *Religion*, the Honour of *God*, nay, for our *Conſtitution*, is a Vertue, and in ſome other caſes with certain Limiting and Reſtraining Conditions; but, therefore, to be Zealous and High for certain *Innovations* or *Doctrines*, neither profeſs'd in the *Articles*, nor enjoyned by the *Rubrick*, and thoſe too chiefly Promulgated by ſome that make an open *Schiſm* in the Church, is an *Abſurdity*, one would think, ſhould appear at firſt ſight.

To conclude, ſince the Church of *England* is Founded in *Moderation*, THAT, certainly, notwithſtanding the *High Cry* againſt it, muſt Defend and Maintain it; and is, indeed, an Excellent Virtue, and, as things ſtand now, much more requiſite than the *High* Perſecuting *Zeal* as is pretended; and, therefore, now or never, let us ſhew it, and ſo God Preſerve the Church of *England*, Eſtabliſh'd on *Moderation*, and Inſpire Her Sincere Sons with the ſame Spirit of it, as did at firſt Eſtabliſh Her, notwithſtanding thoſe *Perillous* times when She was in Her Infancy, and will ſtand by Her for the Credit of the *Reformation*, of which She is the Bulwark; and may the Almighty Preſerve and Defend Her from Her open

Adverſaries

Adverſaries of the Right and the Left, and from theſe Secret Enemies too to all *Religion* and *Morality*, in plain *Engliſh*, theſe pretended High-Churchmen.

POSTSCRIPT.

'TIS not to be imagined what Ambiguity lurks in Expreſſions ſeemingly plain, and how neceſſary 'tis to diſtinguiſh them, if we will find out the Truth. *I am for* High-Church, ſays a Claret Fac'd Zealot, *and that becauſe Zeal is commendable, and I am warned againſt Lukewarmneſs, and therefore hate* Moderation: *Here's a Health to the* Tackers.—— But firſt, what does he mean by Zeal, and by being for High-Church? For if by High-Church, he means the Church of *England*, on its *Moderate* and *Primitive Eſtabliſhment*, according to its Articles and Rubrick, I am for it as much as he, but if he means the new Doctrines of the *Jus Divinum* of *Hereditary Succeſſion*, *Deſpotick Authority* of Princes, and *Paſſive-Obedience* of Subjects (High-Church, excepted) *Commonwealths* to be deſtroyed, *Diſſenters* to be Ruin'd, and dealt with *the ſhorteſt way*, this, indeed, I cannot meet with in the 39 Articles *as I read them*, no more than bowing to the *Eaſt*, and ſome other leſs Momentary Ceremonies in the *Rubrick* of my Common-Prayer

Prayer Book: Then as for Zeal, why truly Zeal for the Honour of *God*, for *Religion* and *Piety*; nay, for *Morality* is good and commendable; and *Moderation* herein is much the ſame with Lukewarmneſs, and appears by ſeldom or never frequenting any *Religious Aſſembly*, by a *Vicious* and *Scandalous Life* and *Converſation*; this is bad, and I am of his Mind againſt ſuch *Moderation*; but when you mean, as generally is meant *Zeal*, only for the foregoing *Innovations* and unwarranted *Practices*, *Zeal* againſt *Proteſtant Diſſenters*, and againſt *Reformation of Manners*, this is ſo far from being a Reaſon for his being *Zealous* and againſt *Moderation*, that, on the contrary, his being *Zealous* for the *Church*, is a good Reaſon why he ſhould be for *Moderation*, in whoſe Wiſe and Juſtly Tempered *Conſtitution* (if thoſe Bounds be Obſerved) there is ſo much *Moderation* to be found.

A REHEARSAL TO THE REPLY TO THE The Low-Churchman VINDICATED, &c.

I Think fit to premiſe that having not ſeen the firſt Edition of *the Diſtinction of the High-Church and Low-Church*, &c. nor the Anſwer, called, *The Low-Church Vindicated*, &c. the eight firſt Pages of the *Reply* are far beyond my Comprehenſion, as the Pleadings in *Weſtminſter-Hall* would be to the *Czar* of *Muſcovy*. I ſhall only Rehearſe ſome few Paſſages of that *Reply* relating to the main Point, which may be reduced either to the Diſtinction its ſelf, or to the Application.

Firſt,

First, As to the Distinction, I say according to the Notion laid down of a Churchman, it plainly appears Low-Churchman; the first Member of the Division takes nothing away from the whole divided, and consequently does not differ from it; for taking Churchman here for a Real, and not a Nominal Churchman, not Judging him by his *High-Talking Pretensions*, but by his *Conformity* and *Affection* to the Doctrines of the Church; and every Honest Churchman is no more than a Low-Churchman, unless in the same Equivocal Sense, as a *Claret-Nose* makes an Honest Fellow: For if he broaches no other Doctrines than the 39 Articles contain, nor other Ceremonies than the *Rubrick* enjoyns, he is really no more than what a Low-Churchman means, so that unless it be in a Comparative Sense, a Low-Churchman is nothing less than Churchman, and this Notion of the thing answers the Application of this Distinction. For as Low-Churchman is really no less than Churchman, I do not say none are called so besides, but that Churchmen, true Churchmen are so called, those whose Character is known to be of that Sincere and Steady Friendship to the Church, and with whom the Welfare of *Religion* is at Heart, the World is pleased now to call Low-Churchmen. And the Term at least, with Respect to these Men, signifies the very same as Churchman once did. Those that were called by the bare Name of *Churchmen* formerly

formerly (for some secret Design no doubt) are called *Low-Churchmen* now. As for *Low-Churchman* to signifie *Atheist*, and no *Churchman*, to melt these down, so as to run them into one, is past my Skill. Names indeed are flexible things, and People may apply them as they please, and may call a Low-Churchman a *Joynt-Stool*, if they, in their Wisdom, shall think fit. For 'tis to be remembered that Churchman, tho' us'd for Brevity, is the same as Church of *England*-Man, and therefore 'tis impossible *Low-Churchman* should signifie *Atheist*, unless the Church of *England* Her self be as Justly charged with *Atheism*, as some Champions for *High-Church, who yet go to no Church but on occasion* are Justly suspected to be, and this I suppose is enough to silence that Extravagance. I therefore conclude Low-Churchman takes nothing from, and therefore differs nothing really from Churchman. By which *Coincidence* of the Parts with the whole, I have gained my Point, *viz.* To spoil this Distinction for being a true *Logical Distinction.*

Now for the other part of the Distinction, a High-Churchman, which, on the Foundation here laid down, may admit of a clear and easie Resolution, and that in much fewer Words *than some Express themselves*; for since Low-Churchman, in the fore-

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going Notion is on the Level with Churchman, 'tis plain that these pretended High-Churchmen, tho' the Name be ever so Specious, are indeed the Churches as well as the Kingdoms Enemies, and can only mean to cover Designs they dare not Publickly own.

I do not say all High-Churchmen are the Kingdoms Enemies; that belongs to the Application part. I am now talking of the *Formality* of the Distinction, and finding a *Privative Opposition* between the *Ideas* of Churchman and High-Churchman, I conclude, a High-Churchman, unless in the *Comparative Sense*, must be more than (what he pretends) a Churchman but that *Comparative Sense* is not all that is here meant; for hearty Churchmen in their *Lives* and *Conversations*, are called *Low-Churchmen*, and so the worthy Martyrs *Hooper*, *Ridley*, and *Latimer*, if they were now Living, would be called, and the late Arch-Bishop *Tillitson* was called, and some present Bishops, tho' they have both Written and Acted more for the Church, and Defence of the *Reformation* and *Establishment*, then all the High-Churchmen together are called, so that there is no room for this Evasion. I do not say all hearty Churchmen are called so; but I do say that such Men as aforementioned, that have been the chief Sticklers for the Chnrch

against

againſt *Popery* and *Tyranny* are called ſo; and I do alſo ſay, that as this Diſtinction is now applied, they are alſo called High-Churchmen, who make a ſhift indeed, or have ſo done, to keep in the Communion of the Church (I ſuppoſe becauſe 'tis warm) enjoy Her *Dignities* and *Preferments*, but at the ſame time ſtand ready for a change, and were wanting in no meaſures to effect it; and ſuch were thoſe that ſat in Eccleſiaſtical Commiſſions, Regulated the Colledges, Suſpended a Biſhop, *&c.* Practices, no doubt, for the great Advantage of the Church.

Nay farther, ſo are they called, and call themſelves, who make a *Schiſm* in the Church, refuſe *Submiſſion*, nay, their *Prayers* too for a Church of *England Queen*, and openly avow a *Popiſh Succeſſor*, and ſuch are they called who gain their *Preferments* by *Symony*, or *Court Miſtreſſes*, and ſuch are many of our Gentry called, whoſe Lives and Converſations are as Famous as the *Heroes* in the *Gazette*. 'Tis theſe hold an Intimate Correſpondence with its Enemies, and only want an Opportunity, *Judas* like, to betray it into their Hands.

Yet that I may not be miſtaken, I double it again; I do not ſay that all that are called High-Churchmen are ſuch as I here deſcribe, but that

ſuch I here deſcribe, do call themſelves, and are called High-Churchmen; and I hope I may preſume, that thoſe that are great Patrons of *Papiſts*, and will not acknowledge a *Proteſtant Succeſſion*, are not the beſt Friends to the Eſtabliſhed Church; and I only Appeal to common Obſervation, if ſuch Men are not called, and call themſelves High-Churchmen; and this is abundantly enough to ſhew that High-Churchmen are more than Churchmen; ſo that this latter part of the Diſtinction does not agree in the whole.

For 'tis plain that Men of this Character have more Deſigns, than their pretended *Zeal* for the Church, and are conſequently more than Churchmen, which is the thing that the Train of my Diſcourſe drives at. And I doubt what was ſaid of Old of another Engine, may be ſaid as truly of this. *Hæc in noſtros fabricata eſt Machina muros.*

Now, as to that part of the Diſcourſe relating to *Zeal*, I ſhall not Diſpute the meaning of the Word, but I ſhall never be perſwaded that the *Publick Cry* is meant for *Religion*, at leaſt there is great Reaſon to ſuſpect it is not. Your *Zealous* Men for the Church were ſometime ago in *Vogue*, and were underſtood in a Senſe oppoſed to *Moderation*, not in reſpect

reſpect of *Religion*, for *God* knows they made no great ſhew of that; but their *Zeal* Exerted it ſelf to the Ruin of *Proteſtant Diſſenters* and *Friends* to *Liberty*, and therefore when we ſhall find a Party of Men, whom we have otherwiſe Reaſon to think not ſo well Affected to *Religion* or *Engliſh Liberty*, again with open Mouth upon the ſame *Cry*, have we not Reaſon to ſuſpect they are on the ſame *Scent?* We may well ſuſpect they have ſome *Politick End* in it, more 'tis like then Her Majeſty, when She Recommended it from the *Throne*; but be it what it will, a *Cry* of *Zeal* is ſet on Foot, a Word that ſometimes bears a good Sence, and ſometimes a bad one, but always *Popular* and *Plauſible*, and ſo exactly fitted to do miſchief, and deſigned and employed to that purpoſe.

Accordingly I have ſhewed that *Zeal* for the Deſtruction of a *Party*, that differ not in *Eſſentials* of *Religion*, but only in *Circumſtantials*, is not a Vertue; but *Zeal* for *Religion*, and the Works of *Piety*, which is the Common Sence of the Word, is Simply a Vertue, but ſuch as the Church of *England* is already poſſeſs'd of, ſo that there is no need of the other Senſe of it, but rather of a Winning and Alluring Behaviour to gain thoſe that differ from Her. This is the *Moderation* that conſiſts in the mean, not

of

of a *Beef Stomach*, but of *Superſtition* and *Enthuſiaſm*, but whether it be *Arithmetical*, *Phyſical* or *Geometrical*, as its no way *Eſſential* to this Argument. So I pray *God* there may be no more ſuch *Bones* thrown in among us, nor ſuch *Sophiſtry* to make them paſs.

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